

of ignorance! But for his practical daily work a farmer requires to have some degree of scientific training. We commend the Agricultural College at Guelph to the notice not only of farmers but of our citizens at large, many of whose sons would do far better to enter upon agricultural life than mercantile. We trust this institution, under, as it is, such highly able management, will prosper.

HURON.

SIMCOE.—We are pleased to see that our esteemed friend, Rev. John Gemley, has been benefited by his holiday sojourn in the commercial metropolis of the Dominion. The rev. gentleman returns in excellent health and spirits to his pastoral work. On Sabbath last his duties were resumed in Trinity Church, the congregations being notably large and intelligent, especially in the evening when the members and friends of the church with one accord assembled to render quietly and without demonstration the tribute of respect and esteem so gratifying and encouraging to the faithful minister—a church filled with attentive worshippers. The custom of allowing ministers a summer vacation is most praiseworthy and with a reflex influence, benefits the people as well as the pastor.

HAMBURG.—The new St. George's Church, County Waterloo, was opened for Divine worship on Sunday, Sept. 16, 1888. Notwithstanding the rain, large congregations attended the services, and the offertories were most liberal. Holy Communion was celebrated at 8 o'clock. The Very Rev. the Dean of Huron preached an able sermon at the morning service, and also gave an address at the children's service at 8 o'clock. The Rev. Canon Patterson, of Stratford, preached to a large and interested congregation in the evening on the Parable of the Sower. The singing was hearty and congregational. Great praise is due to the few Church people of Hamburg for their zeal and enterprise in erecting so comely and beautiful a church. The Harvest Festival took place on Thursday, the 20th, Canon Richardson, of London, preacher; and the Rev. John Gemley, rector of Simcoe, officiated on Sunday, the 23rd instant.

BURFORD AND PRINCETON.—This parish held its annual harvest gathering in the form of thanksgiving services on Sunday, Sep. 16th. There were two services, morning and evening, in Burford, and an afternoon service in Princeton. The preacher was the Rev. D. J. Caswell, B.D., Ph.B., sometimes incumbent of Paris and Princeton, but now of Kenyough, who preached appropriate and instructive sermons. The attendance at the morning service was not large owing to the rain, which, however, we were very glad to see, and for which public thanksgiving was offered. At the afternoon and evening services the attendance was very gratifying. The response to the pastor's appeal for a thank-offering instead of a festival was both general and generous, a pastoral letter had been issued and sent to every member asking for the adoption of this more excellent way, and we are rejoicing in its success. The offertory at Trinity, Burford, amounted to \$85, and in St. Paul's, Princeton, to \$85, with the probability of some envelopes in each case still coming in. Both churches were very beautifully decorated with grain, fruit and flowers. Burford floral offerings were sent on Monday night to the J. H. Stratford Hospital, Brantford, and much appreciated.

FOREIGN.

KEEPING CHURCHES OPEN ON WEEK DAYS.

HIGHCLERE CASTLE, July 26.

MY DEAR LORD,—On considering our recent conversation, I think I cannot do better than briefly to state in writing the substance of my proposal, in which I rejoice to think your grace so heartily agrees.

In one word, I desire to see the churches in our large towns opened during a certain part of every day. There are doubtless churches in country parishes which might safely adopt this practice, but there are also others where, from a lonely position, there might be some risk in leaving them unprotected, and therefore, I am content to confine my proposal only to those in towns. In some cases this is already done, and in none have I heard of the least mischief arising from the practice. On the contrary, advantage is often taken of the open doors—sometimes by occasional passersby, sometimes by those who find a mental rest in withdrawing, if only for a few minutes, from the fret and turmoil of the streets into the congenial silence of a building, the associations of which invite to meditation; and there are many for whom this momentary

diversion from the busy highway of life has a charm—perhaps all the greater as their life is busier. I have known many desire this small change in our ordinary practice; I have never heard any serious objection raised to it. It is, as far as I know, at variance with the feelings of none who within the limits of our communion by different paths seek to pursue a common end, whilst it tends to make the material fabrics in which men worship consort more and more, not only with the high purposes for which they have been designed, but with the varied wants of a new and changing generation. An objection, perhaps, may be raised in some instances on the score of the expense necessary to secure an adequate supervision and to prevent abuse; but I believe the expense will be extremely small, and the risk of abuse even smaller. Anyhow, I should be content to forego a hard and fast rule for all parishes, for places and circumstances will vary; and if anywhere there is locally a really valid objection, I would defer to it, content only if the rule is in favour of opening rather than of closing the church doors.

Your grace may, perhaps, remember a suggestive passage in the great Italian poet, where he represents the guardian of heaven's gate instructed to err on the side of opening than of keeping it closed. So I would venture to plead that the material doors of our churches should be opened rather than locked, and that wherever local objections are not insuperable an experiment should be made, which, if it succeeds, can only do good, and which, if it fails, can easily be discontinued.

I remain, my dear lord, yours very faithfully,
CARNARVON.

LAMBETH PALACE, July 28.

MY DEAR LORD,—Your letter will, I am sure, prove to be a real accession of strength to a cause which I and others have long had at heart, and on which we have spoken, I think, in no uncertain tones. You know how cordially I agree with the wish which you so forcibly express that our churches should be more freely open for private prayer. How helpful this might be to religious habits and character I have often urged, and seldom heard any objection beyond the expense of a keeper and the fear of mischief. A very few contributions meeting the first need would obviate the second difficulty. I believe I have never known of this trial once made being given up as a failure.

Many of our devout poor can find neither space nor quiet for the solitary closet prayer which "the Father seeth." For them the retirement of the spacious lonely church is the "closet" of Christ. I have known it so, not only for them, but for the active young workman in his dinner hour. But not they only—many who have room enough and time enough have thanked God for giving them there, in still moments, refreshment, strength, and a deeper understanding of why "His House is called the House of Prayer." The blessing of "having a Church to go to" would be multiplied if it had an open door all day; if it were so ordered as to have some look of a home; if it had quiet kneeling places. It would be not the House of Divine service only, as it is, but the "House of Prayer," which our Lord desired that it should be.

I hope that the expression of valued opinions on this subject will lead many of those responsible for the custody of our churches to consider whether their own church could not become more helpful even than at present to personal religion.

Yours very faithfully, my dear lord,
EDW. CANTUAR.

P.S.—I subjoin the names of some few clergy and laity to whom I have shown this correspondence and who agree in it. They are only a few out of many whose concurrence I could easily have had, but they may, I hope, be taken as illustrations of a consent which I believe is very general.

The Bishop of London, the Bishop of Durham, the Bishop of Winchester, the Duke of Westminster, the Speaker of the House of Commons, the Bishop of Sidney, New South Wales; the Bishop of New York, United States; the Earl of Meath, the Dean of St. Paul's, Canon Liddon, the Rev. H. White, the Bishop of Peterborough, Earl Stanhope, Sir John Kennaway, Lord Egerton of Tatton, Sir Fowell Buxton, the Earl of Jersey, Lord Addington, and Sir James Paget.

Rare Bibles and Books at the British Museum.—Among the most important acquisitions made by the trustees of the British Museum during the year are the following works: A Bible in the Georgian language, in folio, printed at Moscow, in 1748; at the expense of Prince Bakar, the son of King Vachtang, who made use of the materials collected by his uncle, King Artchyl. This book is excessively rare, as nearly the whole impression was destroyed in the burning of Moscow in 1812. Only ten copies are known to exist, and no other edition of the entire Bible has ever been printed in the Georgian language.

Another rare Bible is the one in Armenian, printed at Amsterdam in 1666, 4to., illustrated with numerous woodcuts, as also a Psalter in Armenian, printed at Venice in 1565, 8vo. This book was the first production of the Armenian press established at Abgar at Venice, and is believed to be the first portion of the Bible printed in Armenian. To these should be added Archbishop Parker's rare work, entitled *De Antiquitate Ecclesie Britannice*, printed in Lambeth Palace by John Day in 1572, folio, and intended for private distribution among the friends of the Archbishop. It is believed that no more than twenty-five copies of this work exist, and no two copies agree entirely in their contents. Four copies are now in the British Museum. Finally, the Missal for the use of the Diocese of Seville, printed at Seville by Jacob Cromberger in 1507, folio; a Service-book of the greatest rarity, and printed on vellum. It is a magnificent example of early Spanish typography, and issued from the press of the first family of German printers who worked at Seville until the middle of the sixteenth century. Only one other copy is known to exist, and that is in the Casanat Library at Rome.

The *Pall Mall Gazette* says that it is now ascertained that the last Hospital Saturday street collection was the largest in the history of this fund, amounting to £5,000, or £500 more than the similar collection in 1887. By the workshop collection, the proceeds are due and payable on and after Saturday, September 1st, it is hoped to realize £10,000. Thirty thousand collecting sheets and a large number of collecting boxes have been supplied to multifarious business establishments in the metropolis, and special sheets have been issued to the various postal departments, the Royal Arsenal, and to schools, workmen's clubs, friendly societies, vestries, and district board officials. Every facility has been afforded by the London Railway and dock companies for the purpose of the collection.

The retiring Bishop of Oxford, Dr. Mackarness, has received an address of affectionate farewell, signed by the three archdeacons of the diocese and 848 clergy. This is no more than he fully deserves, for he has always worked sympathetically with his clergy, and the Diocese of Oxford has enjoyed to a large extent internal peace during his episcopate. It is a curious proof of how nearly the clergy of that diocese have attained unanimity of opinion, even upon burning questions, that only thirteen out of this large number of 848 were unwilling to sign the paragraph approving of the Bishop's action in striving successfully to obtain for the diocese a veto on the persecution of any of his clergy for matters of ritual. To our thinking the bishop may well look back upon his bold course in that matter with the feeling that he has done well for his successor, for all the bishops, and indeed for the whole Church.

ONE London church is never ashamed of its numerical and financial condition. The balance-sheet of the parish church of Kensington—what a business-like affair it is—has just been issued. The stipends of the eight assistant clergy amount to £1,200, of which the parishioners find £900. There are eight services every Sunday, and some three or four on an average daily, with classes and lectures of all kinds. The communicants on the roll are more than 8,000, of whom 2,434 communicated on Easter Day; there were about 344 Baptisms, 170 marriages, and 276 were confirmed in the year. The annual income was £17,143, and of the £420 Easter offerings the vicar gave half to the Corporation of the Sons of the Clergy. There are three poor affiliated parishes, to which £724 was given last year; sixty societies were helped; the choir costs £380, and the flowers for the decoration of the church £100.

A VERY handsome stained glass window, adorned with the arms and titles of twelve of the most illustrious Knights of the Garter, has just been placed on the north side of the nave of St. George's chapel, Windsor Castle. The four upper panels contain the escutcheons of the Emperor Alexander III., of Russia; Oscar, King of Sweden; the Marquis of Salisbury; and the Duke of Bedford. Beneath these are the insignia of Alphonso, King of Spain; Albert, King of Saxony; William, King of the Netherlands, and the Duke of Grafton; the lower panels being emblazoned with the heraldic quarterings of Prince Albert Victor and Prince George of Wales, the Earl of Derby, and the Duke of Argyll. The swords, helmets, and banners, of the deceased Emperors William and Frederick still hang above the stalls of the Knights of the Garter in the choir, where those of the present German Emperor are also displayed. The banners and devices of the Crown Prince of Austria and the Marquis of Londonderry, the newly created Knights of the Order, have yet to be placed in the chapel. An extremely interesting piece of ancient tapestry now adorns the walls of the south side of the reredos.